9 { Whole No 175 } *Price, 10 Cents. Per Annum, $3.00.* **Vol. VII.**

SATURDAY, JAN. 27, 1872.

Subject: Other Men's Consciences.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:

J. B. FORD & CO., No. 27 PARK PLACE,

1872.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.

European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.

Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

NOTICE.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, $3.00, giving two volumes of about 450 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for $12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for $5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents*.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second,* and *Third* series are now issued; each making one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Price, $2.50 per vol. *Sent post-paid by mail on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

CONTENTS OF VOL. III.

I. Watchfulness. II. Paul and Demetrius. III. Consolations of the Suffering of Christ. IV. Treasure that Cannot be Stolen. V. Bearing, but not Overborne. VI. The Holy Spirit. VII. Ideal Standard of Duty. VIII. Faults. IX. The Comforting God. X. The Name Above Every Name. XI. National Unity. XII. Social Obstacles to Religion. XIII. Christ, the Deliverer. XIV. The God of Pity. XV. Sin Against the Holy Ghost. XVI. Inheritance of the Meek. XVII. Memorials of Divine Mercy. XVIII. The Victorious Power of Faith. XIX. The Peace of God. XX. Coming to One's Self. XXI. Fragments of Instruction. XXII. The Substance of Christianity. XXIII. Spiritu Blindness. XXIV. Perfect Peace. XXV. Preparation for Death. XXVI. Fidelity to Conviction.

ANY BACK NUMBERS CAN BE HAD.

THE CHRISTIAN UNION ($3.00) together with Marshall's Washington—and PLYMOUTH PULPIT will be sent to ONE ADDRESS for $5.00).

Entered according to Act of Congress, in the year 1870, by J. B. FORD & CO.,
in the Office of the Librarian at Washington

OTHER MEN'S CONSCIENCES

'Conscience, I say, not thine own, but of the other."—1 Cor. X., 29.

There is a popular notion that in the construction of the human mind God infixed a faculty or organ which is the judge of what is right and what is wrong; and that it is inspired, in some low degree, so that it is an authoritative judge. Conscience has therefore received any number of names, almost all of which are regal. Sometimes it is called *the law of the soul;* sometimes, *the light of the moral nature;* sometimes, *the vicegerent of God;* and sometimes, *the revealer of truth.* It is supposed to be a voice of the Divine. For all feelings, when they exist in a large nature, and under a very high state of excitement, are addicted to producing impressions either of sense or of sight. That is to say, a very high degree of excitement causes the nervous system to scintillate, as it were.

Men have, therefore, an impression that the conscience is to a man's soul very much what the head-light is to a locomotive—a strong light with a reflector; and that it throws a beam right ahead in the middle of the night, lifting the track up clearly into the engineer's sight, so that he may see the obstructions, or the track, as the case may be.

The conscience is no such thing. It no more determines what is right than the principle of taste determines what is beauty, or than the desire of acquiring property determines what would be successful in business.

A man desires praise; but the desire for praise does not interpret what is praiseworthy. That interpretation comes from observation, and from the use of reason. The desire for beauty and grace exists; but what is beautiful and graceful is largely determined by experience through the use of reason.

Every social affection and every moral sentiment is in and of itself blind. There is not one little thinking engine set up in a man's moral nature to think morally for him, and another set up in his intellectual nature to think for him about secular things. A

Sunday Morning, Dec. 10, 1871. Lesson: 1 Cor. VIII. Hymns (Plymouth Collection) Nos. 187, 263, 1262.

man thinks on moral questions with the same intellect with which he thinks about secular subjects. And what we *call* conscience or moral sense is a complex organization. It is the sentiment of conscience harmoniously educated and coöperating with a man's reason. It is, therefore, the ordinary thinking mind, acting in reference to certain spheres of things in consonance with the emotion of conscience, which is the emotion that inspires pain or pleasure in view of things which are supposed to be right or wrong. And conscience is so blind that if you think a thing to be wrong which is as right as the throne of God, you will feel bad in the commission of it. And if you think a thing to be right which is as wrong as wrong can be, that conviction being strong in you, conscience will go on that side. Conscience has no interpreting power except indirectly. It is the reason that interprets. Conscience follows with its sanction, and stamps the decisions of reason with pleasure or with pain, with approbation or with disapprobation, when they pertain to moral conduct. So that this conscience acts always, if it acts with any degree of use, in consonance with the reason of man. It will always follow reason either in its deductions directly, or else in its hereditary and functional operations. The reason of generations who have gone before us has determined certain things to be right and certain other things to be wrong. There may be variations of conscience, as there are variations of reason. It has always been so.

If conscience is an unerring guide, how is it that men have always been erring in nothing so much as in things which appertain to conscience? How is it that, now, no two men can agree on any one subject in all its shades and applications? What is right? Hardly two men can be found to give a common answer to that question. Everybody believes that the right ought to rule; but what is right is always the problem. If conscience had nothing better to tell men than that the right should prevail, it would not be of much service to them. I could have got along without a conscience to tell me that. I knew it anyhow. But when in the ten thousand complications of human life, when in the play and interplay of a hundred feelings, I ask my conscience, "Now, to-day, what is right?" it is as dumb as a bat. My conscience does not help me in this regard.

What do I then? I am obliged to take up the case, and think it all over, and put one thing against another, and go through such a process of reasoning as a lecturer or teacher would resort to for the solution of any philosophic truth; and so I come to the judgment that, on the whole, this or that is right, for such and such

reasons. And the moment I say, "It is right," down goes the seal of my conscience, and fixes that decision. It does not interpret it, but it ratifies or enforces it. It is the reason that determines it.

I may, perhaps, be obliged to say, in order to prevent mistake, that conscience helps the reason indirectly in this, that any element of feeling injected into the thinking part of the mind strongly colors it. If a man has a strong feeling of mirth and it injects its color into the reason, the reason will see mirth, where otherwise it would not see it. If a man has a strong element of fear in him, his reason will be modified by the injection of that emotion into it, so that it will detect a truth of fear where otherwise it would not. And so it is with all the other emotions. Where conscience or moral sense is aroused, it does give a certain color or quality, if I may so say, to the thinking, determining power of reason, so that it becomes more skillful and deft in dealing with moral elements. But, after all, it is the reason that determines what is right and what is wrong, what is good and what is bad; and conscience ratifies the decision to which the reason comes.

There is an equally popular misapprehension in respect to the nature of moral truth; for it is usually held that there is under revelation a clear, distinct, precise, sharply defined, accurate state of truth, so that if a man has a moral sense and a well-educated reason, there is no excuse for him, and he is blameworthy if he does not understand the truth. It is supposed that moral truth is as absolute as mathematical truth in physical things, and that it can be found out and applied easily, in all cases, so that there is no need of mistake. But moral truth is not, like physical truth, an exact thing. It is the most unfixed, the most changing, the most adaptable and adapting of all the things which you can conceive of.

Men say that God has given us a revelation in which are the great elements of moral government—wisdom, justice, and benevolence. So far as those general terms are concerned we all understand them, and we all say, "Amen." But what is justice? Is there any revelation in the world of what it is? Is justice a thing that is like the ponderousness of matter? Can you come to as accurate a definition of that as you can of the qualities of physics? Is there just the same certainty about moral truths in their various applications as there is about physical truths? We know, under all circumstances, that two and two make four, whether the formula be applied to hides, or to stone, or to glass, or to stars, or to devils, or to angels, or to things present, or to things to come. And it is certain in respect to many other collateral and physical truths that accurateness, definiteness and constancy belong to them.

But is it so in respect to all moral truths? Can a man find out about the truths of benevolence, and of mercy, and of humility, and of meekness, and of gentleness? Are these things certain, definite qualities or quantities? No. Very far from it.

Men are accustomed to say, "Now, truth is truth." Well, in one sense truth *is* truth; but in the sense in which men use that term, nothing is so false as that. They mean by it, that truth is always the same. But truth is *not* always the same. That is to say, it is a series of endless adaptations. The statement of truth is like registration on a thermometer, where the mercury is going up or down all the time, according to the changes which are taking place in the temperature. The statement of truth constantly varies through all the moods of the atmosphere by which it is influenced.

For example, one would suppose that if there were any truth about which there was no doubt, it was the truth of neatness. "Neatness is neatness," you say. I beg your pardon. What is thought very neat indeed in a stone mason's work would be considered very far from neat in your bed-room. We judge of neatness according to circumstances. Neatness in a dye-vat is one thing, and neatness in one's dress who is preparing for a party is a different thing.

What is humanity? In a butcher it is putting an ox or a calf out of life with the least delay and suffering; but would that be humanity in an orphan asylum, as applied to children? Humanity is adaptable. It is the thing that you are doing which determines what is humane and what is not.

Speaking the truth is not always the same. It is oftentimes lying, if speaking the truth means producing impressions on the minds of those who hear. A man may convey an entirely false notion by adhering strictly to facts. And oftentimes a better idea of truth may be given by telling a fairy story than by stating facts. The imagination will go further to help a child to understand the truth than reason can. By fiction we frequently come nearer the truth than we could by truth itself.

And yet, men are always saying, "Truth, and justice, and mercy, and humility, and qualities like these, are definite; they are something or they are nothing." But the moment you look into them you see that in their very nature they are variable and expansive, adapting themselves to a thousand dispositions, and to endless combinations. In different circumstances they are different.

We know that kindness is scarcely twice the same. Is not the mother when she chastises the child just as kind as when she

caresses it? And yet, how totally different are the acts! The feeling of the mother is the same, but the modes by which it manifests itself are perpetually changing. Do you not suppose that the justice which punishes is as kind as the justice which rewards? Often it is not; but it may be, and it always should be. The manifestations of justice differ, but the quality which inspires it remains one and the same.

It is a part of the moral constitution of the world, then, that men shall be exercised and educated in finding out for themselves perpetually, every hour of the day, what is right and what is wrong with regard to every element which they feel or think or act about.

If truth were exact, and men once seeing it never forgot it, they would in a short time perform like a watch. There would be in their experience no coming and going, no oscillating, no new adaptations, no fresh problems, no conditions special to to-day, or yesterday, or to-morrow. By the time they were twenty or thirty years old they would have gone up in their life in such a way that they would revolve according to a perfect system, like the wheels of a watch, or any other piece of machinery. But truth is not exact; and so there is no such perfection in human life.

There is no hour of the day, and there is no department of life, in which one is not called upon to think about what it is to be just, to be gentle, to be generous, and to perform duty. People say, "Always follow duty." This is a good maxim; but it is very much like answering a man who asks, "Which street shall I take?" by pointing in as many directions as you have fingers, and saying, "Take that." Duty is ubiquitous; it is universal; it is endless in variations; and it is well enough to say, "When you have found out duty, follow it." That is a wholesome maxim. But to say, "Follow duty," without implying the finding out what duty is, is not rational. Our duty in life is a thing which requires study, investigation and experience on our own part, and it was meant to be so. Many people say, "Why does not the Bible settle a great many points which are perplexing to men?" They have an idea that a book which is inspired of God is to be a guide for the settlement of any moral questions that may arise in the lives of men, so that they shall not have the trouble of making inquiries on any subject which concerns their higher interests. And they do not believe that it has a different meaning under different circumstances. But do you suppose that God would have given us a book that undertook to go into the whole genius of creation? The world was not made for any such purpose. You might as well say, "Why

did not God make a garden behind every man's house, where all desirable plants should come up of their own accord, where weeds should be banished, and where everything should be in perfect order, without giving the owner any trouble?" It might as well be asked, "Why is not fruit provided with wings like birds, so that it might fly in through the window, and set itself down on people's laps?" It would be just as reasonable to say, "What was the use of making things so that we should have to work in order to get them?" Many have the idea that, while things in this world were being made, they might just as well have been made plain to us as to have been made obscure. But that is not God's creative idea. God meant that man should be forever building himself, by thought, by feeling, by evolution; adapting himself to circumstances; sharpening this faculty and strengthening that faculty; lifting up and pulling down. It was the divine intention that by an active process of education we should be developed from a lower to higher state of being. Therefore it is that if a man would be a sculptor, or a painter, or a scholar, he must become such by working out the things which belong to the particular profession which he has chosen. We are working out ourselves; and everybody knows, who has given the subject any thought, that the strongest men and the best men are they who, being put into this life, have wrought out patience and endurance and energy by the necessity which has been laid upon them to do or to die.

Now, in a world which is made on purpose to kill lazy folks and to build up industrious people, in a world which has been made like a vast grinding-stone on which to polish and sharpen men by attritions, do you suppose God, in giving us the Bible, has given us a book that settles everything? Instead of being such a book, it is one which stirs men up, and requires them to form judgments of their own. I would not thank anybody who should bring into my house a book that settled all questions of casuistry, and all questions of morals, so that no child who took it into his hand should have to ask any questions. I would sooner thank a man for giving my children such wealth and luxury and pleasure and honor as should cut off every motive which was calculated to wake them up to acquire by their own exertions these amenities of life. That is not the creative design. It is not the divine method. The Bible answers precisely to the analogy of the world into which we are born. It is a book which contains a given amount of instruction and stimulation, but which does not take away from us the necessity of making an effort to find out for ourselves those things which are most vital to our welfare both here and hereafter. And it is an obligation which rests

upon every man to take his one talent, his two talents or his five talents, as the case may be, and go out and make them more.

There are some who have an idea that the Church of God must be a body of men who have infallibility, who are enabled to determine all the issues of life, and who understand the precise methods of feeling and thinking and action. That is what all hierarchic churches claim. And they undertake to formulate the freest, the most versatile, the most ineffable of all conceivable things—the soul of man. They undertake to reduce it to rules and regulations, so that one shall have before him all the time an authoritative counselor or teacher as to just what he must believe or do. In other words, they undertake to institute a system which shall breathe to save men the trouble of breathing, and pulsate to save men's hearts the trouble of pulsating.

When men say, "I am tired of doubts and difficulties; I am tired of the splitting up of sects; I am tired of all these diverse and disputatious ways of coming into the church; I wish there was a place where things were fixed, so that one could lie down and rest," I say to them, "Go a little further, and you will save yourself all trouble. Go beyond the church to the grave-yard." There is nothing that is so settled and peaceful as death; and there is nothing that is so disturbing and so wide-awake as life. In proportion as men go toward authority they travel toward death. It is not men who are brought up to yield allegiance to absolute authority that make the most valuable and efficient citizens, however good their intentions may be. You cannot make stalwart nations, nor produce the highest forms of civilization, by bringing men up in that way. If you are going to have men who shall cut down forests, and cleave mountains, and tunnel the earth, and lay their hands on the stars, and compel the elements to serve them, you must, in bringing them up, put upon them the necessity of thinking for themselves.

If it is a fact that there is no such thing as an invariable conscience, or an infallible moral sense; if it is true that there is no such thing as definiteness; if I am correct in saying that there is no book that is a clear guide in all matters of duty; if experience justifies the statement that there is no moral economy and no organization in the church by which men can come to an absolute certainty; and if it is true that in view of these facts men are obliged to think in a vast realm of truth and under a great variety of circumstances and conditions, then every one can see that a man cannot occupy any one position with a guarantee that it will always be the true one.

Men may all seek justice; but they will vary in their judgment

as to what is just, and as to the proper methods of seeking it. Men may be agreed that "love is the fulfilling of the law," but in regard to what are the requisitions and applications of the law they will vary. Men may agree that there ought to be a church government; but they will vary as to whether it shall be Congregational, or Presbyterian, or Episcopal, or what not. They may agree as to the necessity of a government, but they will differ as to the species of government which shall be adopted. There is a generic ground for union everywhere; but there is not everywhere to be found a special ground for union.

Now, what shall a man do who has his own moral sense, his own conscience, his own preconceived judgment? The apostle says that every man must stand upon his own conscience; and that that man who is without faith (that is, without moral conviction) is damnable—condemnatory. In the New Testament the original word which is translated *damnation* has no meaning which corresponds to that which we have been educated to associate with this term.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

The word which in this passage is translated *damnation* is in other places translated *condemnation*. And in this sense a man who is without faith, without any judgment of his own, is damnable—is condemnable. Let every man have his own opinion in respect to matters that concern him. He must stand or fall individually by his own conscience.

But that is a question with which we are far more familiar than with this other question: What are we going to do with other men's consciences? Thrown together as we are; having come from very different points; having been differently educated; being endowed with different sensibilities; being under different influences that are changing all the time, men are subject to a varying conscience. It is not probable, if you could accurately and sharply analyze and bring out the moral judgments of men, that there are any two persons in this congregation who on any single point would agree, so that the judgment of one would cover just exactly that of the other, both of them together looking like one. You would find a projection here and a swelling out there. They would be essentially different. It is not possible that any two men should form just the same opinion respecting any one thing. For the most part, men form such variable judgments about things, that their consciences jangle more or less. And the question is, What are you going to do with consciences that differ from yours? The old fashioned answer was, "We will tread on them. We will knead them

until they take the same shape." It has been thought to be the business of priests to take the consciences of men and knead them like so much dough into church biscuit. The old idea of salvation was that men were crackers, all cut of a certain size, and baked to a certain dryness, and packed in church boxes, and kept there. The old idea was that when men were taken into the church they were like so many packages taken by an express company, who are bound to see that they are sent over the road, and safely delivered at the other end of the route. If that were the true notion of things, it would be right that we should sometimes take care of the consciences of men; but if men are seeds, and if it is the divine intention, as it is declared to be, that they should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," this being the very charter and prime direction of life, then you cannot deal with men's consciences in this way. It is useless to undertake to make all men grow just alike.

I grow a hundred kinds of flowers every summer; but I never undertake to legislate for them. I am contented that my gladiolas shall grow like gladiolas. I let my lilies grow as lilies should grow. They both drink the sun, but they do it in a different way. I let my violets grow as violets are intended to grow. I let my oxalis grow as the wood-sorrel wants to grow. To the daisies on my lawn, and to the very weeds in my fields, I say, "Take your morning light and drink it, and your night's dew and imbibe it; and each of you grow by the root as you want to grow, and by the stem as God meant that you should grow—only be *flowers.*" And they do grow. And some are flat, some are globular, and some are tubular. Some grow on spikes, some on wide branches, some in one way and some in another; but all of them are flowers, and they all answer the end which they were designed to subserve. And I do not know but my garden is as good as it would be if there were only one species of flowers all growing the same way, and on the same kind of stalk or stem.

As it is in nature, according to this illustration (for it is an illustration rather than an analogue), so it is in life. It is not to make men specifically alike that we are to work. It is not to make them, as it were, so many threads, each of the same caliber, and all about of the same strength, in order that society may be like a piece of cloth whose texture is the same all the way through. Our business is to make men every one of whom is an empire. We are to use society, but we are to use it as a garden. We are to use it as a means of bringing out the individuality of men. There are certain social influences which are essential to a man's wholesome growth. Men

cannot develop without some opportunity for expansion; and society is a vast training ground. The ten thousand forces in the family and outside of the family which go to develop human life are all educating influences, which are to be brought to bear upon the individual; and every man is to be stimulated to develop thought and feeling and moral sense according to the nature which God has given him. Men are to be put forward so as to cohere by great generics; but so as also to branch out in specific directions, differentiation being a sign and token of life.

There is, therefore, to be some provision for men who are as conscientious as you are, but whose consciences differ from yours, and sometimes oppose yours. So what shall be done with the variable consciences of men?

According to the injunction of the Apostle I am bound to pursue certain courses, not on account of my own conscience, but on account of other people's consciences. In determining what I shall do in my social connections, I am to take cognizance of their consciences.

A good driver drives with his eye on every other driver in the street. It is not enough for me to drive my own horse, and take care of my own wagon. I must look out for other people's horses and wagons as well. I must make calculation as to whether that man who is coming toward me will come *so* near me, or *so* near. I must consider whether I can best pass on this side or on that side. I must keep in view the position of all the vehicles in the street, and act accordingly. Unless I do these things I am not a good driver. And a man in carrying his own conscience must consider the consciences of others. He must see that in following the dictates of his own conscience he does not do violence to the consciences of other people.

In the fourteenth chapter of Romans, and in the eighth and eleventh chapters of 1st Corinthians, the apostle takes the ground that you have no business to use your position of light and knowledge to despotize over those who are not so far advanced as you are. In proportion as you are strong, you are bound to think tenderly of those who are weak.

The doctrine laid down is that every man should form a just and honest judgment for himself; that he should assert his own liberty; that he should maintain his own personal rights, under all circumstances; and that then, his own opinions being arrived at, and his own liberty being guaranteed, he is to turn around, in the plentitude of his manhood, not to despotize with his conscience over other people, but to be to them what a nurse or a mother is to her children. Conscience is to move in the sphere of love, and not in the sphere of authority.

Men who have a clear conscience of their own must respect the consciences of others with whom they differ. It was upon the strong and the clear-headed that the apostle poured out this exhortation. Even where men are superstitious, you are bound to respect a superstitious conscience. Where men are conventional, you are bound to respect consciences that are conventional. Where men are but semi-enlightened, you are bound to respect their consciences—to take them into consideration, that is.

In the whole field of questions which we shall now enter upon, you must remember, first, that there is no absolute certainty in all cases. Man is a variable creature; and though there is often a presumption of certainty, though there is often that which we call "moral certainty", there is no mathematical and absolute certainty in moral questions. There is but one clue which never fails, and that is the one given us in the fourteenth chapter of Romans:

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat [sacrificial meat], now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

No matter what church a man is in, no matter what creed is over a man's head, if he is righteous, if he is full of peace and joy in the Holy Ghost, if he has these moral qualities in his disposition and life, God is satisfied with him, and men ought to be.

"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."

Do every man good by building him up.

"For meat destroy not the work of God."

Respect for another man's conscience does not forbid that I should endeavor to correct his mind. It does not forbid my laboring with him. On the contrary, it invites instruction. Nevertheless, it is often the case that a man's conscience cannot be unfixed. We are bound, therefore, most tenderly to respect it, though we do not believe it to be a good conscience.

As to religious observances, as to modes of worship, or not worshiping; as to church ordinances; in every direction, we find the world more or less broken up. Men are separated by endless questions about religious methods.

And that is not the worst of it. These methods, quite irrespective of moral states and dispositions, have divided, and still continue to divide, the great body of non-believers. One man says, "There is no longer any Lord's Day obligatory on me. I have just as much

right to go into my yard and weed flowers on Sunday morning as I have on Monday morning." And we all stand at our back window, and hold up our hands with horror, and say, "I hope God will not strike him dead for working on Sunday." We have had our consciences taught to keep Sunday. Men say, "I never see anybody working on Sunday that it does not give me a shock." And does it not also awaken in you the old ecclesiastical trait of making your consciences the judge of others' consciences in this matter? I have a right to say this: "I think that man is wrongly informed; I think he has misjudged"; but if I know him to be a conscientious man, and I have reason to believe that he has given his attention to that subject, and has come to the judgment that he has a right to work on Sunday, I have no business to make my conscience a judge of his. I am bound to respect his conscience. The apostle says, "Let every man be fully persuaded in his own mind;" but it does not mean that you must be persuaded in your mind, and make every one agree with you. It means that A must be persuaded in his mind, and that B must be persuaded in his. And A has as much right to his opinion as B has to his; and B has as much right to his as A has to his. A is bound to respect B's conscience, and B is bound to respect A's conscience. You have no more business to question the right of a man to form his own opinion in matters of this kind than you have to question his right to adopt a given method of cooking, or of conducting any other department in the economy of his household.

One man thinks that on Sunday he may ride. I think that it is better that he should not. But if he is fully persuaded in his own mind, and this is a conclusion which he has conscientiously formed, he has as much right to his conscience as I have to mine; and I have no right to punish him. I have no right to go around the neighborhood, as a busybody, whispering what I think of him, and saying that he is a Sabbath-breaker. If I should ride on Sunday, with my conscience, I would be a Sabbath-breaker; but if he does it with his conscience he is not. A man says, "I think the ordinances of the church ought to be sustained." I think so too. But there are many who say, "I do not think churches ought to be conducted on the platform on which you stand." They do not believe in the ordinances that I believe in. On the other hand, I think there are better ways of promoting religious interests than those to which they hold. We conscientiously differ in opinion on these points. And they have as much right to their conscience as I have to mine. And I am bound to protect them, and see that they are not scandalized and made odious in the community because they have a dissentient conscience.

The reason why there are so many sects in the world is that men have been punished for having honest consciences which were opposed to the consciences of their fellow men. They have organized to defend themselves. And when the time shall come that a man, being honest, and giving evidence of it, shall be permitted, with tenderness and charity, to hold his own opinion in the community, there will no longer be any need of forming sects; for sects are nothing but forts which men build, in which to defend themselves against the intolerance of those from whom they differ.

That which is true in this regard is true in regard to all the observances of religious denominations. If I were to go into a Roman Catholic church, I would take off my hat, out of deference to the feelings of those who worshiped there, although I do not think I am bound to take off my hat in any church. I know it is decorous and proper; but I do not think it is a matter of religious obligation. I do not believe my dear God thinks whether I have my hat on or off.

Am I offended when my child comes in from play, with red and glowing cheeks, running and bounding to me in a rude and boisterous manner, it may be with a stick in his hand? Do I not kiss him and love him just the same as though he were observing the exactest rules of propriety? I may quietly tell him to lay down his playthings, and not to make so much noise, and set him right in those respects; but do I make my house as gloomy as a sepulchre?

A person says, "My father and mother before me, always, when going into this church, put their hands into this dish of water, and crossed themselves;" and if I thought that person would consider me an infidel and an abjurer of the Christian faith if I did not put my hand into that dish of water and cross myself, I would do it. What! as a testimony of my conformity to his belief? No; simply that I might maintain sympathy between him and me. If I thought that there was danger of his supposing that I believed as he did, I would explain to him my motives. I would say, "I do not believe as you do, but I conform to this custom of yours for the sake of your conscience." Would I bow if the Host were passing in the street? That would depend upon circumstances. If men said, "Yes, you shall," I would say, "No, I will not. My conscience is not under authority. If I do it, it is going to be a free gift. As long as there is a drop of blood in me I will affirm my manhood. If you undertake to compel me, I will never do it, I will go to prison first." But then, are there not circumstances in which I would be willing to do it? If I thought I should convey a false impression by doing it I would not do it; but if I believed that no harm would

be done, and that a great deal of pain and suffering would be saved, by my doing it, I would not hesitate to do it. The Host is but a mere symbol. I am superior to any exterior thing of that sort. But once let me know that I am a man free to do what I please, let me see that I have my liberty, and I will be pitiful and tender in my use of that liberty.

If a man that is in my employ is very superstitious, and observes times and seasons, signs and tokens, I will use my discretion as to gently instructing him; but I will never rudely hurt his feelings, nor do anything to shock his sense of reverence, nor make him feel that I am an infidel, by a violation of what to him is very sacred. A thing that is sacred to other people ought always to be respected by you. You ought to respect doctrines which other people regard as sacred, though they are not sacred to you. You ought to respect the views of others in regard to ordinances, and days, and whatever else they hold in special regard.

If there had not been such a wide separation made in the world between gentlemanliness and true piety, I should have said that even politeness would have taught us, long ago, that whatever is dear to anybody, quite irrespective of truth or falsity, ought by us to be respected for their sakes to whom it is dear. We are bound to have a kindly regard for the consciousness of men who differ from us in belief.

Men who are conscientious may be found in every school and sect throughout the world. I believe there are Brahmins who are just as sincere as any doctors of divinity in Christendom are. I do not say that therefore we ought to concede the truth of their system; nor do I say that we ought to acknowledge that their worship is as good as ours; but I do say that we have no right to oppugn them or their system. We have no right to make any man—not even a heathen—odious for the entertainment of sentiments which he conscientiously holds. I am bound to respect a man's conscience in all the tenets which he believes in.

Although there has been a steady advance in the world on this subject, we need a good deal of instruction with regard to it yet. Although the middle walls of partition are breaking away, there are vast heaps of rubbish to be removed.

If you go into a village of any considerable size, you will find there an Episcopal Church composed of as good and cultivated people as there are in the world; and you will find alongside of them a Presbyterian Church composed of earnest, honest, industrious and excellent families; but you will find very little intercommunion between them. They may harmonize somewhat in politics; but if

you go into their households, you will find that the difference between the modes of training in the Episcopal Church and in the Presbyterian Church is a reason of coldness.

I can remember the time when a Calvinist, if he saw a Methodist come into his church, felt it to be his duty to give him a blast—that is, to bring out some Calvinistic doctrine by which he should show his colors, as men-of-war of different nations run up their colors when they meet. And when the Methodist caught the Calvinist in his church, he felt it to be his duty to give him a broadside, by way of paying him back. And a similar feeling prevailed in each of the other churches toward those that differed from them in belief.

Happily this state of things is dying out; but is there no such feeling left? Are there no lines of separation existing in the community now? Does it not make a great difference with the feelings of many of you toward a person, what denomination he belongs to?

If you look at the feeling of good men in regard to sects that lie still further from what are called *Orthodox* denominations—the Swedenborgians, the Unitarians, the Universalists and the Quakers—is it not true that there is at least a coldness felt and suspicions entertained; that there is great severity of language employed, and that these run past the mere creeds, and touch the persons, and their characters? We hold it to be impossible that men who believe in the doctrine of this or that outlying sect should be Christians; and yet, they are as earnest and conscientious as we are, and oftentimes as intelligent as we are. Although we are apt to think that we are the people, and that wisdom shall die with us, we find people of every shade of belief in the community who are fair-minded, upright, honest men.

Under such circumstances, what are you going to do? It is not necessary that you should endorse their creed; but I say, and the Apostle commands me to say, that you are to respect the consciences of men whose belief is different from yours. And I say that they are as honest before God in selecting their opinions as you are. If they conform to the great law of Christian charity, and the spirit of love and benevolence abounds in them, and they are happy, and are makers of happiness in others, I accept them, because I think Christ has accepted them, and because I think the Master's spirit is in them. I am bound to respect a man's conscience who does not hold to the forms and doctrines and ordinances and worship of the church as I hold to them. I am bound, not to treat him with clemency, not to forgive him, but to accord to him the right to form his own opinions in accordance with the dictates of his conscience. And when he has formed his opinions thus, I have no right to lay my finger on him

for harm, or to make his life unhappy, because I do not agree with him. I have no right to turn the public sentiment against him, and make it hard for him to live in the community, because he has been honest and independent in the formation of his religious opinions.

If this is not Paul's theology, I might as well give up the attempt to find out what it is. I can make nothing else of it after an effort of forty years. If there is anything in it, it seems to me it is that,

"Him that is weak in the faith receive ye."

"Ah yes!" you say, "but you ought to catechize him." "No! no!" says the apostle.

"Him that is weak in the faith receive ye, *but not to doubtful disputations.*"

I can understand perfectly well how, when a cat sees a mouse and is not permitted to catch it, her claws and her mouth should work,—her first impulse being to pounce upon the mouse and convert it into cat. And if there comes into my house a man whose way of looking upon religion is entirely different from mine, of course my first impulse is to pounce upon him and question him. But the apostle says, "*No.*"

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs [he is a Grahamite]. Let not him that eateth [full-fed, fat, happy, rosy-cheeked] despise him that eateth not; and let not him which eateth not [the spare, self-denying, temperate man] judge him that eateth."

One says, "You are an anchorite—you are afraid to touch God's bounties; and the other says, "Well, you are a glutton, and are all the time over-eating and over-drinking." The Apostle says, "Be decent, both of you. Let everybody alone. Let each man stand or fall to his own Master. Be fully persuaded in your own mind—you who think it right to eat or drink, and you who think it best not to eat or drink." And then he says, "Let everybody else respect them."

Do you think we should get along better if this doctrine were practiced as well as held theoretically? The honest way to get along, is to observe such an economy as is here commanded.

What a grand burst of indignation is this:

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

We do not belong to any man, we belong to God, and we are responsible to him.

"One man esteemeth one day above another: another esteemeth every day alike."

You may reason around that as much as you please, but it means Sunday. You cannot squeeze out of it. One man esteems Sunday, and another man esteems every day alike.

"Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth eateth, to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's."

Since I am God's, no man owns me, or my reason, or my conscience.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God."

My priest is not going to tell anything about me. My bishop is not going to have anything to say at the judgment-seat except about himself. My pope cannot open his mouth but to say, "God be merciful to me a sinner."

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

PRAYER BEFORE THE SERMON.

Thou hast encouraged us to draw near to thee, our Father, by all words of persuasion, and by promises full and various, that meet all our wants. And We are brought near to thee, too, by the memory of prayers fulfilled. Thou hast filled us even at the mercy-seat. We have come to thee as thirsty men go to a fountain, and quenched our thirst. We have come hungry, and been fed from thy table. We have come obscure, dim-eyed, uncertain, and the vision of the glory of God has risen upon us, and we have gone away in a blessed certitude of thy love and power. We have come dark, filled with doubts, and swinging with wide oscillation in uncertainties, and thou hast put the staff into our hand, thou hast put our feet into the straight and narrow path, and we have walked securely, and found the King's provision along the highway cast up for the ransomed of the Lord to return and come to Zion thereon. We rejoice in the memory of prayers answered. We rejoice in the secret associations that hover about the act of prayer. We thank thee that so many of us can remember praying mothers. We rejoice that so many of us can go back, in our most thoughtful hours, and have recollections of a home that was perfumed with prayer, in which morning and evening sacrifice went up, and in which those dear to us stood between us and God to lift our thoughts toward him. We beseech of thee that we may be sustained by the same promises which enabled them to endure unto the end. We are pilgrims on the same road which our fathers traveled; and we need the same faith in thee, and in thy wisdom, and in thy care and guardianship which they had. We need access to thee as they had it. For our sorrows are not ended. We, too, are children of the dust, and afflictions come to us, and the bitter cup is put into our hand; and we cannot get along without some God of compassion and gentlenesss and mercy.

We thank thee, O Lord, that there are so many witnesses in thy presence to thy faithfulness to prayer. It is not in vain that we ask thee. How many know the pleasure and blessed privilege of calling upon thy name!

And now, we pray for all in thy presence, that their hearts may be opened this morning. May we be able to confess our sins secretly to thee, acknowledging our transgression and our unworthiness. Lord, we pray thy kingdom to come for the forgiveness of our sins that are passed. We pray that we may be healed in all those fountains from which sins have proceeded. May we be strengthened where we are weak, and weakened where we are over-strong and impetuous. And may we have not only a sense of the peace which comes from pardon, but a sense of the peace which comes from strength to live more worthy of Him whose name we bear.

We pray for those who are this morning discouraged. We pray for those whose eyes are turned upon the ground from whence comes no help. We pray for those out of whose heaven the stars have gone. We pray for those that are without hope and without God in this world. Have compassion upon them. And in their night, even if it be the night which their own sins and faults have brought upon them, look, thou merciful, sacrificing High Priest, upon them; and from thine own heart breathe out influences that shall cheer them, inspire them, and lift them out of despondency into the clear light of hope. Is there no star of morning for them? Must they abide as the children of darkness forever?

O Lord, we beseech of thee that thou wilt look graciously upon all those whose hearts torment them with the memory of joys that are gone, and with sorrows ever present. We pray that thou wilt grant unto them that consolation, that comfort of the Holy Ghost, which hath been fulfilled so often to many of thy servants upon the earth. May they cease to mourn the de-

parted. May they cease to question any more thy providence. May they cease to wonder, to marvel, and to turn from their sorrow again and again, always acuminated. We pray, O Lord, that thou wilt grant that they may stay themselves upon thee, and wait with sweetness of heart and patience of mind until the day when thou shalt make plain the true passages of their earthly history.

We pray that thou wilt grant thy blessing upon all those who are bearing the heat and the burden of the day in the discharge of their duties to their households and to the society in which they live. May they be sustained by thy conscious presence, and by a realization of thy grace and love. We pray that thou wilt help them both to love more and more the world while they are living in it, and to strengthen the things that are correct, that they may carry out the things which shall benefit mankind, and that when they shall depart from the earth, they shall have been missionaries of a better truth, of a better justice, and of a purer conscience.

We pray that thou wilt bless those who are seeking, even in the least things, to do better. Help them; and may the faintest germ of that which is right have the nourishment of thine inspiration. And grant, we pray thee, that there may come forth, at last, out of those who are cast away, some valuable thing—some root not out of a dry ground; some bud, some blossom, which shall bear fruit.

We pray that thou wilt grant, O Lord our God, that the light of truth as it is in Christ Jesus may flame forth more in love, and less in mere thinking. Teach thy people to be like unto thee, so that wherever they go joy shall go with them, and that whenever they depart they shall leave a blessing

We pray that thou wilt grant that all thy servants of every name may learn the good that is in each other; and that all thy people, divided as they must be in a thousand things, may yet be united in higher things, and more gloriously in the Spirit, with one God, one faith, and one baptism.

We pray that thou wilt fulfill the glorious things which are spoken concerning thy kingdom in the latter day. Make haste, O Lord, we pray thee, and inspire thy people to greater fidelity, and to larger enterprise, that they may fulfill thy word and thy will in all the earth. We pray that knowledge may fly to and fro; and that virtue may go with knowledge; and that manners may be ameliorated; and that men, more and more, may cease to live by selfishness, and seek to live by kindness. And may nations become blessings to nations, and not scourges.

We pray that thou wilt look upon the condition of all the face of the earth. Look upon those who are in darkness, and let light move toward them. We pray that thou wilt look upon those who are torpid and ungrowing, and inspire them with a new summer. Look upon the nations that are adjoining our own. We pray that those across the sea who are in poverty and distress by reason of distractions in counsel, may be objects of thy compassion. Grant that the light of intelligence may rise upon them, and that at last it may lead them to better liberty, and to wiser counsels.

We pray that thou wilt look upon the great kingdom from which we sprang, from which our fathers came, and from which we have derived so much of wisdom and holy inspiration. We pray that thou wilt grant that the developments there in favor of the laboring classes may give them something whereon to stand. Wilt thou speed all the influences which are working for the good of the common people in that land. And we pray that in their hour of distress thou wilt be gracious to thy hand-maid the Queen, and all her household. In their darkness and trouble be thou with them.

And we pray that thou wilt guide the counselors of the people everywhere for the furtherance of thy honor and glory, and of the welfare of

mankind. Overturn and overturn until cruelty is banished from the earth and kindness is regnant therein. And to the Father, the Son, and the Spirit shall be praises evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thou wilt grant us that wisdom which comes from true Christian charity. Thou art supremely wise, because thou art supreme in love. Send us a beam of divine love, that out of it may spring that unerring wisdom which shall make us wise to know the things that make for peace, the things that make us more brotherly, and more patient, more forbearing, and more forgiving toward those who transgress against us, May we not be puffed up with a knowledge of outside things. May we rather have a knowledge of those graces which make us abundant in joy, and bring forth in us the fruit of the Spirit.

Bless us while we sing once more to thy praise; go home with us; and bless us in all the hours of the day with our families, our children and our friends; and bring us at last, from Sabbath to Sabbath, from Sunday to Sunday, from mountain-height to mountain-height until we stand in Zion and before God. And to thy name shall be the praise, Father, Son and Spirit, *Amen.*

ROCKWOOD'S

NEW PHOTOGRAPHIC AND ART GALLERY,

845 BROADWAY, NEW YORK.

The Public are respectfully invited to pay a visit of inspection to our new and extensive Photographic Establishment, some of the advantages of which we beg leave to enumerate: AN ELEGANT RECEPTION ROOM, approached by *one easy stair-case* from Broadway. SEPARATE SKY-LIGHTS; hence no vexatious delays to sitters. A NEW NORTH LIGHT for our "STUDIO EFFECTS." INSTANTANEOUS SOUTH LIGHT FOR CHILDREN.

The above, with other novelties, unite to make a complete and con venient Photographic Gallery.

CEO. C. ROCKWOOD,

845 Broadway.

SPECIALTY: Copies of Old Pictures.—Are you aware that a *Carte de Visite Photograph can be successfully copied to a Life-Sized Portrait?* Many persons possess, in old, fading Daguerreotypes, &c., valued likenesses of deceased or absent friends. These pictures can be successfully copied to **life size,** and made permanent by Photography. To this branch of our art we have given the most conscientious and careful attention, knowing that a successful picture is beyond all price, and that a bad picture is the most valueless of all poor property.

☞ *Card Photographs of Mr. Beecher, by mail, 25 cts.*

THE LADY Elgin Watch (one of the best ladies' Watches now made, in heavy 14 and 18 karat solid gold cases, less than any other house in the United States. Ask your jeweler the price of the Lady Elgin in such cases, then send for my catalogue and note the difference. Sent C. O. D.; privilege to examine.

F. J. NASH
712 Broadway.

"Worthy of the fullest confidence."—*Christian Advocate.*

"All that Mr. Nash says may be depended upon."—*Christian at Work.*

"Certainly cheap, and the quality reliable." *Christian Intelligencer.*

COLTON

Dental Association

Originated the Anæsthetic use of nitrous oxide gas, administer it by means of a very simple, yet nicely contrived valve mouth-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute.

NEW AND GOOD BOOKS

MINES AND MINING of the Rocky Mountains, the Inland Basin, and the Pacific Slope; Comprising Treatises on Mining Law Mineral Deposits, Machinery and Metallurgical Processes. By ROSSITER W. RAYMOND, Ph.D. 800 pages 8vo, extra cloth. Price, $4.50. 1871.)

THE TROTTING-HORSE OF AMERICA How to Train and Drive him. With Reminiscences of the Trotting Turf. By HIRAM WOODRUFF. 12mo, 412 pp. With steel-plate portrait. Ex. cloth, $2.25; half calf, $4.

PRINCIPLES OF DOMESTIC SCIENCE. By CATHARINE E. BEECHER and HARRIET BEECHER STOWE. 12mo, 390 pages; profusely illustrated. Price, $2.

CHRISTIAN HEART-SONGS. A Collection of Chorusses, Quartets, and Set Pieces etc. By JOHN ZUNDEL. 8vo, 180 pp. Boards $1; cloth, $1.25.

LECTURE-ROOM TALKS. By HENRY WARD BEECHER. 12mo, extra cloth, with steel portrait. Price, $2.

OUR SEVEN CHURCHES. Eight Lectures by THOMAS K. BEECHER. 16mo. Paper, 50 cents; extra cloth, $1; cloth gilt, $1.25.

H. W. BEECHER'S SERMONS. First, Second, Third, and Fourth Series, uniformly bound. Octavo vols., about 450 pp. each. Single volumes, each complete, $2.50.

☞ The above books for sale by all Booksellers, or sent free by mail, on receipt of price.

J. B. FORD & CO., Publishers,
27 Park Place.

AGREEABLE AND LUCRATIVE!

Intelligent, active men or women, young or old, can have pleasant *and largely paying employment* by taking an Agency for any town in the United States, for

Henry Ward Beecher's

LIFE OF

JESUS THE CHRIST.

Prospectus books are now ready, and territory will be awarded to **reliable Agents** *on early application.* Terms liberal. Apply to

J. B. FORD & CO.,

27 Park Place, N. Y.;
11 Bromfield St., Boston, Mass.
or, 170 State St., Chicago, Ill.

ELASTIC SPONGE.

CHURCH CUSHIONS,

MATTRESSES, PILLOWS, &c., &c,

Adopted by over 200 Churches.

The most Durable, Economical, and Cleanest.

NO PACKING---NO MOTHS---NO DUST.

Price List and Samples of Cushions sent free on application to

WM. R. HORTON & SON,

Successors to AMERICAN PATENT SPONGE COMPANY,

Opp. St. Nicholas Hotel, **524 Broadway, New York.**